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∴ The Annual ∴

Philadelphia Alumni Association

Lafayette College

∴ Volume I ∴

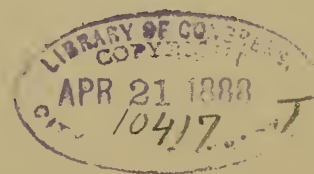
THE
ANNUAL
OF THE
PHILADELPHIA
ALUMNI ASSOCIATION
OF
LAFAYETTE COLLEGE

1888

VOLUME I.

PUBLISHED BY THE EXECUTIVE COMMITTEE

PHILADELPHIA
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INTRODUCTORY.

This ANNUAL is published by the Executive Committee of the Philadelphia Alumni Association of Lafayette College. It is the first number of a series. It contains the post-prandial papers—the valuable Address of Dr. March, the Poem, and the History—read at the Annual Meeting and Banquet of the Association, held in the Colonnade Hotel, Fifteenth and Chestnut Streets, Philadelphia, on Thursday Evening, March 1, 1888.

This first number of THE ANNUAL includes the Constitution of the Association, adopted a year ago, in order that all may be fully informed as to the objects and aims of the Association.

The names and residences of the members of the Association are also published in this number. In order that the Roll of Members may be more complete in the next issue of THE ANNUAL, notices of additions, changes, and corrections should be sent to the Secretary.

A brief account of the Annual Meeting and Banquet of 1887 is given in this number, in order that the history of our Association in its permanently organized form may be preserved.

It is hoped that the result of this publication will be to revive and sustain a greater interest in our Alma Mater, and induce all the Alumni in this section to become members of

our Association. With our President Cattell, with nearly one-third of our Board of Trustees, and with a very large number of the "boys of Lafayette," residing in this city of Brotherly Love, we ought to have a strong Alumni Association. Every alumnus—graduates, former students, and those who have received honorary degrees from Lafayette—of the Quaker City and vicinity, should be included in the membership of our Association. If each one of our present members would interest himself personally in trying to induce other Alumni to join our Association, our membership by next year would be more than doubled.

The entire expense of membership, including the Banquet and THE ANNUAL, is only three dollars a year. All who wish to be enrolled as members of the Association will please send their names to the Secretary, Mr. Charles B. Adamson, 730 Market Street, Philadelphia, or to any member of the Executive Committee.

The Banquet this year was a great success. It is said to be the best and largest ever held in Philadelphia by any Alumni Association. Nearly one hundred and forty men of Lafayette were in attendance and thoroughly enjoyed themselves from seven P. M. until one o'clock the next morning.

Two excellent features of the Banquet this year were: (1) the Reception to the Board of Trustees and the Faculty, of which a good representation was present; and (2) the able and appropriate Address of Professor March. The historical paper of Professor Martin was a novel feature of the programme. The post-prandial speeches of President Knox and Ex-President Cattell, of Governor Hoyt and Attorney-General Kirkpatrick, of Trustee Shipman and Professor Owen, of Dr. Hamill and

Mr. Pardee, and of Master of Ceremonies Kaercher, were all good and well received. We regret that they were not reported for publication in *THE ANNUAL*.

It is expected that our Association will hold another banquet the latter part of next May, during the Centennial Meeting of the Presbyterian General Assembly, to be held in this Centennial City, commencing May 17th; and that a reception will then be given to the visiting Alumni. This matter was favorably considered at the business meeting of the Association held March 1st, and referred to the Executive Committee for action.

Our next Annual Meeting and Banquet will be held on Thursday Evening, March 7th, 1889. Let all make that occasion a previous engagement.

IRWIN P. McCURDY,

723 S. 20th St., Philadelphia.

Chairman Executive Committee.

March 23, 1888.

ANNUAL ❁ BANQUET.

THURSDAY EVENING, MARCH 1, 1888.



ADDRESS.

“THE GROWTH OF LAFAYETTE.”

Prof. Francis A. March, LL.D., L.H.D., . . . Lafayette College.



POEM.

“LOVELY LAFAYETTE.”

Rev. Irwin P. McCurdy, D.D., Class of '80, . . . Philadelphia.



HISTORY.

Rev. Prof. Samuel A. Martin, Class of '77, . . . Lincoln University.



POST-PRANDIAL SPEECHES.

President James H. Mason Knox, D.D. LL.D.,	. . . Lafayette College.
Ex-President William C. Cattell, D.D., LL.D.,	. . . Philadelphia.
Ex-Governor Henry M. Hoyt, LL.D., Class of '46,	Wilkes-Barre, Pa.
Hon. Jehiel G. Shipman, Class of '42,	. . . Belvidere, N. J.
Hon. William S. Kirkpatrick, Class of '63,	. . . Harrisburg, Pa.
Prof. William B. Owen, Ph. D., Class of '71,	. . . Lafayette College.
Rev. Samuel H. Hamill, D.D., Class of '34,	. . . Lawrenceville, N. J.
Israel P. Pardee, Class of '74,	. . . Stanhope, N. J.

ADDRESS.

“THE GROWTH OF LAFAYETTE.”

BY

FRANCIS A. MARCH, LL.D., L.H.D.,

PROFESSOR OF THE ENGLISH LANGUAGE AND COMPARATIVE PHILOLOGY
IN LAFAYETTE COLLEGE.

There are no dreams of youth which every college student is more certain to dream than visions of the growth and greatness of his alma mater. And there are no college graduates, who have more reason to cherish these dreams than the old alumni of Lafayette.

And that shall be the subject of my talk to-night, “the growth of Lafayette,” or, to put it in more imposing form and in the latest fashionable phrase,—“the development of a modern college.”

We Lafayette boys do not believe in developments and evolutions that develop or evolve themselves—that go it blind. We want an intelligence to start with. A wise and good power was needed for the development of the world; for the development of a college, a wise and good heart and head; for the development of Lafayette, Dr. Cattell.

It was in the year of our Lord one thousand eight hundred and sixty-three that the Reverend William Cassiday Cattell

became president of Lafayette. His face was bright with a thousand hopes, but the most significant effluence of the new power was the waking of the whole college to new religious life,—God's blessing breathed upon old Lafayette,—Christ's stamp, to boot, upon the new president.

Troops of friends gathered round him, Mr. Pardee and Mr. Adamson in the van. No other college has, or ever has had, such a Board of Trustees. Students thronged in. The college developed.

In the first place, the courses of study were multiplied and differentiated.

The old college curriculum was intended for students who were expecting to be ministers, lawyers or doctors. Work enough for four years before coming of age had been agreed upon by educators as the best preparation for professional study. Some of it is of practical use to professional men. The mathematics are needed by the lawyer to sum up his bills of costs, and by the preacher to see how he can make his salary go round, after he has paid his life insurance, and his interest at the bank, and his share of the million of dollars endowment of his church. The languages are necessary tools in original research. Doctors use the natural sciences. Others of the studies are good for mental discipline. All had come to be conventional accomplishments without which no one could pass current among scholars.

Lafayette was strongest in the studies for ministers. It had been established for pious students who could not encounter the costs and the temptations of the great cities and colleges. The first president, Dr. George Junkin, was a great man, a man of genius. He attracted other men of genius. Has any other

college without endowment ever had among the professors associated with its first president such a roll of eminences as Samuel D. Gross, James M. Porter, Traill Green, Charles F. McCay, Washington McCartney, James C. Moffatt, William Henry Green, James H. Coffin, Isidor Loewenthal?

This type of teacher had been propagated. The college never had been common place. But in the period preceding 1863 half of the graduates studied for the ministry.

A new class of students now presented themselves, students intending to be miners, civil engineers, mechanics, chemists. Here are new learned professions. They grow rapidly in importance and dignity, and their most eminent members are more and more earnestly advising aspiring young men to take a course of liberal learning in addition to the courses of a professional school. New courses have been arranged at Lafayette to meet the wants of these new professions. They contain modern languages, especially English, natural sciences, technical studies, political economy, and history,—the keys and tools of modern man. This is our development by multiplication. It gives rise to a four-fold multiplication of courses to meet the demands of four kinds of learned professions.

A later duplication of this kind is just now demanded, mainly by teachers and scientists who have already graduated, but who seek for eminent positions, professorships in colleges or the like, and find it of use to take post-graduate courses for the degree of Doctor of Philosophy. These students now number nearly as many as our senior undergraduates.

Many of our sister colleges have developed courses for women. I do not know that any woman has ever made appli-

cation for admission to the undergraduate courses of Lafayette. I have often wondered why. We have hosts of bright girls in Easton and thereabouts who carry off the honors in our high schools, and who afterwards combine into Chatauqua circles and literature classes. It may be they are afraid of Dr. Knox, now; but they could not have been afraid of Dr. Cattell.

Differentiation, to use a technicality of the evolutionists, gives rise to elective studies. When there are plenty of professors such studies are natural. There are often several different authors equally suited to the capacity of a class, but one having one kind of interest, another another kind. If there are half a dozen teachers of Greek, it is a pleasant arrangement that each give a course in a different author. Then a student who is thinking of studying law and likes legal oratory, can go into Demosthenes, a preacher of the same college class into Chrysostom, a doctor into Aristotle, a literary man into Æschylus, if he is for tragedy, or Aristophanes, if for fun; or at certain grades a choice may be given between different kinds of study of similar difficulty, as between organic analysis and analytical geometry, between Blackstone and bridge building, or Hebrew and Homer, or Beowulf and Goethe.

In these ways the old Lafayette course of 2070 recitations and lectures has developed into 9263.

The electives at the other old colleges, at Harvard even, are for the most part like those at Lafayette, developments of the old college course. Innocent persons think from the newspaper talk, that they can go to Harvard and do what they please; walk into the laboratories and handle all the gases and blow up the buildings the first day, or into Professor Goodwin's Greek and Professor Child's Beowulf at their pleasure. But

they would find that in order to take this study they must first have taken that; and before that, the other. There is a progressive system and they must begin at the beginning. It is a development of the old four-years course.

There is, I am told, a development of the old field school in some of our newer American universities. They undertake to get together a body of permanent instructors in every thing, to whom anybody can go, and hear somebody lecture on anything he pleases.

I dare say the friends of Lafayette would not very strenuously object to the establishment of well-endowed professorships there of minute or remote branches of learning, of thorough bass, for example, or Japanese; but a distinction should be made between a college and a university proper. The college work is the education of youth. Provision for professorial assistance to men in the labors of their middle life must be mainly relegated to government universities. A Bureau of references to heads of workshops of the right sort might be better even there than a permanent salaried body of professors in waiting.

The attempt to provide a great number of elective studies for college youth, not as parts of useful courses, but to please the fancy of the idle, or kindle the fires of incipient genius has not been necessary at Lafayette. The great mass of our youth are still pressing on hard to active life. Ninety-nine in the hundred are in haste to begin the work of some profession, and go to college to be fitted for it. This determines what is best for them to study. Our engineers do not gambol about in protoplasm or Sanskrit. Our chemists do not spend their days and nights in Hebrew or quaternions. Shall our ministers

that-are-to-be study Latin and Greek? That is not an open question for them. They must study them. They cannot get a license to preach without them. So must our lawyers study Latin or they cannot gain admittance to the bar.

There are, to be sure, a few persons now in our country who do not intend to practice any profession, or mingle with professional men, who mean to lead a life of luxury and pleasure, who abhor Latin, Greek and mathematics, but who fancy certain semi-intellectual occupations, some descriptive science perhaps, Shakespeare and the musical glasses, or athletics, and so prefer to hang about a college during their minority.

I very seriously recognize that it is most desirable that youth of this class should have the best influences of college life. Perhaps it is desirable that some modification of college rigor should be made for them. But that is rather for a university to make. Their numbers are small. I believe Harvard alone might provide for all this class of matriculates, and that there is no call whatever for the old colleges to attempt this sort of equipment, except the call which fashion makes.

With the development of our courses of study there was a corresponding development of our diploma. The student of law or medicine or theology wants a diploma to secure him his registration which shows that he has studied Latin and Greek. So does the teacher who applies for a class in classics in the High School. The teacher of science, on the other hand, wants a diploma which shows that he has studied the sciences; the engineer one that shows he has studied engineering. Harvard, which boasts its many courses, still gives but a single degree.

That seems to be a case of arrested development. The Harvard graduate who wishes to enter as a law student in our courts, or to enter the graduate courses at Lafayette has to bring a set of papers supplementary to his diploma, or try to pass the Lafayette examinations. To be sure, if a graduate is going to do nothing in particular, it may suit him to pose with a degree that declares him to be nothing in particular.

At the same time with this development of the courses of study there has been a development of the methods of teaching. The early college had little apparatus of illustration or manipulation, and its work was mostly a gymnastic of the intellect.

The traditional picture of the student represents him in dressing gown and slippers, recumbent, his book fastened open before him, and needing nothing to help him study but the hydraulic pressure on the brain which he gets from his legs high propt on chair or table, desk or mantel.

But all study now is accompanied by exercises of practice or research. Munificent friends of learning and Lafayette have bestowed their hundreds of thousands of dollars in buildings and equipment for it. Our student of to-day would be best caricatured blowing himself up in the chemical laboratory, or caught in the wheels of machines, or making furtive sketches in the drawing-rooms, or upsetting a theodolite, or lugging arm-loads of books of reference.

All the best colleges use these methods in the study of the material sciences. A similar principle has been freely used at Lafayette in the linguistic and philosophic and historical studies. In these it has been common in our universities to give up the old text book study for lectures by the home professors. It is thought best to have every morsel of truth

lubricated well with professorial palaver. At Lafayette study of a good elementary text book has been retained, and inculcated; but it has been accompanied by continual exercises of original research. The students are made to write their own lectures, we say.

Suitable specific topics for research suggested by the text book are given out every week and every student is required to hand in every week a written discourse embodying the results of his research for the week. A number of these papers are read in class and the whole topic is handled in a general discussion.

This is a capital college training of American growth similar in principle to the German *Seminarium* work, which is just now being introduced into our most advanced universities.

In connection with it a handling of our libraries has grown up which is perhaps worth mentioning. The works of general reference, cyclopædias, dictionaries and the like, and also the works of special reference upon each of these topics of research are collected and left in open cases for free use by all the students in the Reading-room, and to be taken out at night by such students as are making researches in them. The actual use of these books is ten times what it would be if each book had to be drawn from the librarians. They are often in conditions to shock our model librarians, volumes out of place, bottom up, battered and all that, and worn out, many of them, every year. But what are books made for, Mr. Librarian? The main reading of the college is of these books, and of the periodical literature which is kept under the same regulations.

Novel reading has not much developed, Scott's novels are read more than all the rest together. And Miss Austen's

Pride and Prejudice keeps from year to year in front of all books but reference books.

Our athletics must also be counted in our development. A professor of Physical Culture was elected in 1865, one of Dr. Cattell's earliest professors, as the new gymnasium was one of his latest endowments. Regular exercises in class are required of all the students, the same as in literary and scientific studies, and athletics are a most important addition to the old college training.

Whether it is due to the bracing air of Easton, or Presbyterian back-bone, our college teams take the lead among those of undergraduate collegians. And we have little of the unfortunate effects most deplored in our largest universities. None of our students give themselves up to athletics; we cannot get our champions to practice enough. Nor do we have professional trainers. Foot ball was rather unsatisfactory two or three years ago. Our big brothers took to disabling the players rather than carrying the ball to the goal, and told us that it was the first principle of foot ball to throw away all thought of being gentlemanlike; and the city mobs began to jeer at games in which bloody noses and cracked crowns were not current. But the new rules with two good referees have changed all that, and we have never had better exhibitions of manly strength, endurance, and skill, and of knightly spirit upon our campus than the last year's games with Haverford, Swarthmore and Lehigh.

With all these added cultures of mind and body there has been a notable mellowing of social habits. There are handsomer rooms, more costly board. The college fraternities have grown in strength, and with their old memories and far-reaching associations are able to develop a more genial manhood.

I am not sure but we make college too good a place. Two persons may pass through the very same series of circumstances, and one find it all happiness and the other all misery. One begins a millionaire and keeps losing and losing till he reaches poverty. The other begins with poverty and works up to his million rejoicing all the way. An early life of hardness, a setting yourself at zero in youth has its advantages. I fear sometimes that our preachers may find their college life with its morning naps for beauty sleep, its studies as they please, its daily use of costly athletic equipments, its baths, its banquets, its music, its friendships, its spacious halls full of light and tempered air, an untimely life as a prelude to a struggle with sin and bad air, poverty, deacons and church choirs.

At Lafayette we are pretty nearly right; we are still for plain living and high thinking. When it comes to students having thousand-dollar rooms, and body servants, and horses, real horses to ride to recitation, and dogs, and canes all round, that is going too far.

An eminent professor of one of our greatest western universities, returning from a visit to a private mansion on the grounds of another university, described it to me as a palace of stone carved in figures and full inside of statuary, paintings, and what not. And he exploded with indignation that such an ideal of private life should be set before the unsophisticated American youth of the university. I was surprised at first by his heat; but I plainly see that the professors' houses at Lafayette are far better suited to their salaries. When we have a professor who is disposed to spend a million in building, and has the million, I most sincerely hope that he will put it in a public building like that of Mr. Pardee. I should

be sorry to know that any of our students' rooms were so splendidly upholstered and garnished, that strangers were taken to them as a more imposing sight than our public buildings. It is very undesirable that the habits of social life at a college should be so expensive that a professor cannot live on his salary. That makes it necessary to seek oftenest for professors, either rich men's sons, or husbands of rich men's daughters, or elderly gentlemen who have accumulated wealth. These are very desirable ornaments of any institution, but better suit, I think, the great American universities than hard working colleges like Lafayette.

We see that all these developments of college studies, college manual training, athletics, social life, are in the direction of freedom, of more powerful personality, a richer individual character, a higher life.

The central source from which these movements flow is religion, more of that divine life which is the life of that vine into whom the true man is grafted. Lafayette was founded in prayer, and has been kept alive in prayer. It always has been a religious college. But there has been of late years an immense increase of religious life. It does not resemble at all the revivals of fifty years ago. It is not a revival of revivals, but a revival of religion. There is little of the old law work. Confession of sin gives place to profession of faith and love. Our youths seem easily to attain a consciousness of the divine life in them, and this not for enjoyment as with the mystics, but for action. They make a business of religion. They organize, equip themselves for service, and go out working in every direction. They are ready to go to the ends of the earth.

These feelings are common to all the old religious colleges, and yet we find a falling off in the number of college prayers, and other religious services of the whole institution.

"Dr. Luther," said his wife, "why is it that we pray less frequently now than we used to under the Pope?"

If I knew Luther's answer, perhaps I could explain the decline in college prayers.

No doubt many of our earnest Sauls, who are to be Pauls, are aware that their own prayers are more eloquent than those of the college authorities. But in some quarters loud objection is made to compulsory religion.

Compulsory attendance on prayers and preaching is a special object of attack. But it is almost a misnomer to call the college discipline compulsion. It is nothing like so strong as the obligations of professional life, or the tyranny of fashion, or social habits, or home influence. A college student is about the freest man there is. The compulsion to prayers, what is it? If a student is absent twenty times without excuse, word is sent to his father. But if he were at home and absent from home prayers his father would know it the first morning. When Adonis visits at the home of Edith, does the sweet compulsion to family prayers make the gracious words of the Bible less dear to him?

Much of the talk against college prayers is a survival from old times when they really had painful accompaniments. We used to get up at Amherst in winter while it was black night, struggle through the snow waist deep sometimes, and hear prayers in a chapel without fire with the thermometer twenty degrees below zero, more or less, and then have a Greek recitation by the light of little oil lamps, before we went to breakfast, before sun rise.

At Lafayette it used to be the custom to hold these early prayers without any following recitation, so that the students who had tumbled up and taken prayers, for the most part tumbled into bed again.

But we have changed all that. It is certainly a pleasant sight to see our college now, bathed and breakfasted and ready for recitations, gathering at morning prayers. Our beautiful hill bright in the early sun, the valley lying in rosy mist with the rivers glinting through, the quiet mountains looking on as though they liked the looks, the white smokes curling upward from hearths of homes that may be temples, the spired fingers of the churches pointing heavenward, the college campus with its hundred paths all leading to the college chapel, the hundreds of young men rejoicing in their strength, and rejoicing in the morning and in the nature around them which is in itself a liberal education, and gathering to offer a morning tribute of thanks and praise to the giver of all good, and ask him for stout hearts and clear heads for the labors of the day, and for the scholar's blessing, the pure heart that shall see God,—is a sight worth seeing. It is impossible to believe that it can be a burden to any.

I have seen many generations of college students grow up and pass through life. I have known hundreds of them well, and I am fully satisfied that the habit of attendance on religious exercises in college has been a most powerful influence for good.

I believe in it still. I trust it still. When I meet a Lafayette man, whether in the pulpit, or at the bar, a doctor, a teacher, a journalist, an engineer, I hope to find him a leader among men, I hope to find that he wears still some grace won

from the humanities, the fair humanities of Greece and Rome and the golden days of Queen Elizabeth. But I expect, I trust, that I shall find him to be a better man for going regularly to prayers and church.

And that, after all, is the proper work of a college, to make Christian men of sound culture. It is not so much to develop genius; genius in the teens is either omniverous or stupid, and either way considers professors a bore; nor is it to make incipient professors write up huge note books of statistics and bibliography. It is to prepare our youth to discharge the duties of good citizens in those professions requiring special preparation, to make good preachers, lawyers, doctors, chemists, teachers, journalists, engineers, farmers, merchants, master workmen in every good work, heads of every good organization in Church and State.

In this great career so auspiciously begun by Dr. Junkin and carried forward by Dr. Cattell, all friends of Christian education may rejoice with us that under Dr. Knox, clear sighted, upright and downright, and devout, and true hearted, Lafayette still marches on.

POEM.

“LOVELY LAFAYETTE.”

BY

REV. IRWIN P. McCURDY, D.D.,

PASTOR OF THE SOUTHWESTERN PRESBYTERIAN CHURCH, PHILADELPHIA.

I.

PROEM.

This banquet is a great success!
Because of March's grand address;
He's spoken well of Friendship's shrine,
And has good words for “auld lang syne.”

To follow March, I must confess,
I truly feel my littleness—
The mighty sun has brightly shined;
I'm but a little star, you'll find.

Before I've reached my zenith line,
You'll wish you hadn't made me shine;
But, since you've put me to the test,
A little star, I'll shine my best.

Before we gathered here to-night,
We tried to get some one to write
This "Poem," but we could not find
A single man of willing mind.

'Tis strange we find to none belong
The Muses for this college song ;
And, in the smooth, poetic verse,
Our times at Lafayette rehearse.

I'm told such work I'd better quit,
For "*Poeta nascitur, non fit*"—
Who cares for that, as now in glee
We have our college jubilee ?

Good men of Lafayette, you're here
To-night, and bring to us good cheer ;
Your presence makes these banquet hours
As cheerful as the blooming flowers.

Her name is rendered doubly dear,
To see her sons assembled here,—
The loyal sons of Lafayette
In this old Quaker City met.

We hail your coming here with praise ;
A grateful voice we'll try to raise ;
Our hearty song in joy and glee
Of "Lovely Lafayette" shall be.

Do not expect a faultless song ;
But let my couplets glide along
As they, perhaps, to-night may tell
Of "auld lang syne" we knew so well.

May cheerful thoughts our fancy fill,
And words run fluent from our quill,
And be arrayed in easy rhyme,
And give us all a joyful time.

II.

GREETING.

And first we greet at this event,
Good Doctor Knox, our President—
In you our Alma Mater's found
The man to keep her safe and sound.

We greet our President Cattell,
The honored man we love so well—
Your faithful work has borne the test,
Because it was the very best.

And March we greet, the man who wrought
The finest texture in our thought,
The greatest teacher far or near,
The Anglo-Saxon pioneer.

We greet Professors and Trustees—
To our success you've been the keys—
Your college work so nobly done
Brings forth the praise of every one.

We greet good men from Lafayette—
On her success their hearts are set—
There's Youngman, Owen, Hardy too,
And other men,—the tried and true.

You've taught us how through life to go—
To you our gratitude we owe;
We're glad to greet you—men of might,
Who teach so well the truth and right.

And graduates of former days,
Of whom the world now sings your praise,
We greet you all, for here we've met
To shout,—Three cheers for Lafayette!

III.

ALMA MATER.

For Alma Mater give a cheer!
Long live our Lafayette! as year
By year she gives recruits of worth
To bless mankind through all the earth.

In generations yet to be,
May men like March, Cattell, Pardee,
Be found who'll work, and give, and pray,
As they have done in this their day.

Their noble deeds for Lafayette,
Her sons and friends will ne'er forget;
Their praises long and loud we'll sound—
May other men like them be found.

Like them do what they'll not regret—
Give faithful work to Lafayette;
And, when they reach the shining shore,
They'll find reward forevermore.

And when we think of Lafayette,
Departed men we'll not forget—
There's Junkin, Coffin, Coleman too,
Who founded well and built so true!

We're thankful for the era done;
We're trustful for the coming one;
May coming years by power divine
Surpass the old and brighter shine.

To work! to work! each loyal son,
And earn the fame these men have won;
And, when the work of life is done,
You'll find a crown of glory won.

May Heaven's benediction be
On both Professor and Trustee,
To work for God and do the right,
And keep our college pure and bright.

As faithful workers sow the truth
In minds and hearts of hopeful youth;
And when you reap, you'll find a yield
Of fruitful lives, the harvest field.

"The growth of Lafayette," we're told
In speech of Anglo-Saxon gold
By Dr. March, has ever been
Through faithful work of earnest men.

Our Alma Mater, may God bless
In leading men to righteousness;
May her career be ever bright
In training men for truth and right!

God keep our college always bright
With Christian Learning's holy light;
And free from error may she be
In this great land of Liberty!

Thus "Lovely Lafayette" will stand
The greatest college in the land;
And to our sons instruction give
That through eternity will live!

IV.

“AULD LANG SYNE.”

“Should auld acquaintance be forgot?”
And Alma Mater have no thought?
No, “here’s a hand,” dear friends of mine,
For happy “days of auld lang syne.”

There’s nothing since the birth of time,
That’s told in prose or sung in rhyme,
That should receive more hearty praise
Than “auld lang syne” of college days.

Once more we meet as college men,
We grasp true Friendship’s hand again—
What changes time and chance have wrought
Since we at Lafayette were taught!

Dear college friends, let us to-night
Recall once more the old delight
Of college days, when life was new
And sparkled as the morning dew.

Recall again those joyous days,
Still bright in memory’s golden rays,
When all the world was fair and new,
And college friends were always true.

We heard sweet music in the air,
Saw things of beauty everywhere,
Were men of courage, men of power,—
Except at recitation hour.

Of active life we only dreamed,
And everything was what it seemed—
Those blessed college days are o'er;
Ah yes! they're gone forevermore!

Of college life we might rehearse
Fit themes for high poetic verse,
If those old times we loved so well
Were vocal made by Fancy's spell.

We'd sing, in sweet, melodious lays,
The memories of those golden days—
They do us good as gentle showers
Invigorate the leaves and flowers.

Our college days we'll not forget;
We'll drink the health of Lafayette!
Then full of joy we all shall be,
And have a jolly jubilee!

"We'll tak a cup o' kindness yet;"
Those dear old times we'll not forget;
Then, let us have "a hand o' thine,"
For merry "days of auld lang syne."

V.

COLLEGE BOYS.

Now let the cup of joy o'erflow ;
Be free from care, as long ago ;
And let these hours be hours of joys,
And once again be " College Boys !"

Although we boys sometimes are told
We talk and act as if we're old ;
The only things that keep their youth,
We're sure, are college boys and truth.

Our college " flunks," and " fizzles" too,
Our " cuts" at chapel, not a few,
Our Freshman " rush," and " haze," and fun,
Our good old times, are not all done.

We'll spend these hours in youthful fun ;
We're boys—none more than twenty-one!—
That's true!—who says that we are more?
He's off the track!—show him the door!

Shall we be melancholy, boys?
Oh, no! Wake up! Be jolly, boys!
Let's make old " Spookie" stop and stare,
And German " Bloomie" flare and rare!

We're college boys of Easton town—
We'll make our old Professors frown!
It matters not what they may think—
We'll put them out as quick as wink!

Who cares to-night? Let's make a noise!—
Yes, have a "rush"—for we are boys!
"The boys" we were, "the boys" we'll be,
And have a grand, old jubilee!

VI.

OUR BOYS' SUCCESS.

We're told that though we say we're boys,
There comes to us the world's applause;
That in our work with tongue and pen
We've had success—we must be men.

That boy, we're told, has "LL.D.,"
And there's another with "D.D.,"
And there's a learned "PH.D.,"
And there's a lad—a great "M.D."

While some a "as brief appendix wear
As Tam O'Shanter's luckless mare"—
As Holmes would say—"they've won the prize,
And grand they look in people's eyes."

Those boys are Preachers—men of God—
They walk the road the Master trod ;
Some speak with mighty eloquence,
And some are College Presidents.

Those boys are Lawyers—Judges too—
Without these men what would we do ?
The folds of Right they keep unfurled
For sinners in a wrangling world.

Those boys are Doctors, and each fills
A sacred place to heal our ills ;
The Great Physician this way trod
To lead the people back to God.

Those boys are Teachers—sound their praise !
They lead in Wisdom's pleasant ways—
And some profound Professors are—
For truth they shine a Morning Star.

Those boys are Merchants—givers too—
And some are rich as any Jew ;
With all their wealth they don't forget
To freely give to Lafayette.

Those boys are Statesmen—mighty men !
Before their names there's " H O N."—
They've heard the people's urgent calls—
Are found in Legislative Halls.

Those boys are Authors—written books?
You couldn't tell it by their looks—
And from their pens great poems flow;
Such men are born, not made, you know.

Among these boys there's one—'tis seen
Fate tried to hide him—called him "Green"—
In Eighty-eight our sight is keen
To see him Moderator Green!

Our college boys have great success—
Such boys our God has sent to bless;
They've done good work with voice and pen,
They're numbered with the best of men.

In our careers, their hopes and fears,
Across the distance of the years
Great help has come from Lafayette,
To give success in duties met.

VII.

"WE'RE BOYS."

But be our honors what they will,
"The boys" we were, "the boys" we're still!
In spite of what success may bring,
With us there dwells eternal spring.

Yes, yes! we're boys! You ask, Just when
Will boys like you become the men?
We hardly know—we're youngsters yet,
The boys of "Lovely Lafayette!"

As boys not more than twenty-one,
To-night with glee we'll have our fun,
Before these festal scenes are o'er—
We part, perhaps, to meet no more.

We'll always be thus young and gay,
As one by one we pass away—
And when we've done with earthly toys,
May God receive us "College Boys."

We know the boys are not all here—
For some we shed a sacred tear—
Alas! the breezes softly pass
Across their graves, now green with grass.

Their work is done; it has been wrought
In harmony with God's great thought;
And now, they've reached the shining shore,
And have reward forevermore.

They've found the happy end at last;
Examinations all are passed;
Rank, honors, prizes too, they've won;
They've heard the Master say,—“Well done!”

VIII.

EPILOGUE.

Now boys, I've passed my zenith line ;
A dozen planets wait to shine ;
The time has come for me to set ;
Let others shine for Lafayette !

Forgive, dear friends, this poor display
Of college days, now passed away,
If these my vagrant thoughts shall seem
A school-boy's playing with his theme.

With other men you would have fared .
A better feast, and thus been spared
To listen to my rhyming verse ;
Then take the better—leave the worse.

This first of March, in Eighty-eight,
This throng of many a graduate,
This “auld lang syne” of Lafayette,
This pleasant time, we'll not forget.

Just one word more before I set :
A health to “Lovely Lafayette !”
As we her children of her boast—
“*Esto perpetua*” the toast.

As college boys once more we stand
With heart to heart and hand to hand—
Let us resolve to ne'er forget
To pray,—God bless our Lafayette!

God keep her boys, at work or play,
Till comes the great Commencement Day;
And then may we with honors be
Prepared to take our last Degree!

HISTORY.

BY

REV. SAMUEL A. MARTIN, A.M.,

PROFESSOR OF SACRED RHETORIC, THEOLOGICAL DEPARTMENT
OF LINCOLN UNIVERSITY.

CHAPTER I.

INTRODUCTION.

THE task of your historian is always difficult, and often dangerous. It is onerous because he must gather his material while you gather your supper. He works while you play. He is like Job's ox, for we read "The oxen were plowing and the asses feeding beside them."

But his task is dangerous; always dangerous to his morals, and, if the subjects of his labor are still living, he is in jeopardy of life and limb. It is my ambition to write a natural history of you my brethren; but regard for those dependent on me has counseled the better part of valor and I shall use discretion.

But the really serious danger which threatens your sensitive historian is the loss of all his reputation for veracity. The spirit of skepticism has attacked the page of history and calls the knight of history a liar. Even Rider Haggard and Mr. Froude have not escaped, I only am left, and it may fall upon me at any moment. Positive philosophy has done this; we

are forbidden to believe what we can not see or smell. If history tells of a goose that laid a golden egg, your positive philosopher adjusts his eye glass and remarks "Can I trouble you to let me look at that goose" and all the little positivists cry out in chorus "the bird, the bird, produce the bird." In vain does history plead that the old gray goose is dead, that even a goose can not forever evade the boarding house pot. In vain we cite the fact that an ass may lay a corner stone. The age is prejudiced and skeptical. If things go on at this rate, the time is not far off when men will dare to doubt the daily papers.

With all these difficulties in the way and these exasperating circumstances, is it any wonder that so much history is profane; and, if the muses swear, what can mortals do? If you will pardon the appearance of boasting, I would like to say that I have rare qualifications for this task; for in addition to my great learning, for which I am indebted to our *Alma Mater*—may her name increase in Geometrical Progression—I am perfectly innocent of any knowledge on the subject of which I write. I hope to tell my story simply as an honest man, fearless of all praise, and regardless of all facts.

CHAPTER II.

GENEALOGY, NATIVITY, AND SUCH.

THE Alumni of this precinct were born at sundry times and in various places, of numerous parents more or less "poor but pious." They were reared with the care and nourishment

usually bestowed on such offspring. It is estimated that one-third of our early life was spent in bed, one-third in devilment of assorted sizes, and one-third in pursuit of an education.

CHAPTER III.

ADVENTURES AND PERADVENTURES.

IN all the varied circumstances of our birth and breeding, two gifts only were common to us all; namely, original sin, and more or less education at Lafayette. These common privileges form the basis and bond of our sympathy, and give occasion for this "feed" which we are met to execute.

Peradventure some of us have achieved or endured something which will shed lustre on us all, but if any fellow has behaved himself that way, he has concealed the fact from me, and thereby wrapped up his light in a napkin.

So far as I can learn, however, no one has done anything to justify your historian in making personal allusions to him, or filing him down to point a moral or adorn a tale.

We are I trust above the petty ambition of seeking the highest seats in the page of history or the chief room in a poem. Are we not brethren? Side by side we past more difficult examinations than we could have past alone—some of us; with one voice we piped the dulcet hour; with a long pull a strong pull and a pull altogether we laid low the mighty stairway. We have stood together, sat together, and our enemies assert that on occasion we lied together. Why should we now seek to make our gray, bald heads conspicuous above

our brethren, and thereby make the task of our historian a burden grievous to be borne? Let those who love her court the muse of notoriety; for us it is enough to-night to feel that our alumni are standing firm and true to what is manly and good; rejoicing in each other's welfare; proud that where a son of Lafayette stands guard no trust will be betrayed, no promise broken and no false ambition cherished. Thus shall we best preserve the age of chivalry and leave it to be said of us as of the knights of good Sir Philip Sydney's type and time:

“Their bodies be dust
Their good swords rust
Their souls are with their God
We trust.”

ANNUAL MEETING AND BANQUET OF 1887.

The Annual Meeting and Banquet last year was held in the Aldine Hotel, Chestnut Street, west of Nineteenth, Philadelphia, on Thursday evening, March 17th. There was a large attendance, and all agreed that the meeting was a success.

At the business meeting the Constitution, which had been prepared by the temporary Executive Committee, was submitted and unanimously adopted. This Constitution is found on page 44.

The permanent organization of the Association was effected by the election of the following officers: President, George R. Kaercher, Esq., '66; Vice-President, Edgar M. Green, M.D., '84; Secretary, Charles B. Adamson, '77; Treasurer, McCluney Radcliffe, M.D., '77; Executive Committee, Rev. Irwin P. McCurdy, D.D., '80, Chairman; Rev. Prof. Samuel A. Martin, '77, James Monaghan, Esq., '76, Wm. F. Brown, '80, and Cyrus E. Woods, Esq., '86.

At the Banquet the post-prandial programme was opened with an excellent Poem by Rev. John Milton Scott, '80. An orator and historian had been appointed for the occasion, but they were unable to be present. Good addresses were made by President James H. Mason Knox, D.D., LL.D., Ex-President William C. Cattell, D.D., LL.D., Hon. John Trunkey, LL.D.

(Lafayette), Horatio C. Wood, M.D., LL.D. (Lafayette), George Junkin, Esq., '42, Hon. Robert Snodgrass, '57, President A. H. Fetterolf, Ph.D. (Lafayette), Rev. James C. Mackenzie, Ph.D., '78, and the Presiding Officer, George R. Kaercher, Esq., '66.

We regret that we are unable to publish in this first number of *THE ANNUAL* Mr. Scott's Poem, which was well adapted to the occasion. The following closing paragraph is a specimen of its strength and beauty :

For our sacred dead a tear
And a smile of golden hope ;
Above our darkest fear,
The hills of glory slope ;
From the dark soil here away,
They have clomb to blossom fine,
They have gone from night to day,
They have gone from storm to shine ;
And we'll find them by-and-by,
In the upper sunny sky ;
Above our darkest fear,
The hills of glory slope ;
For our sacred dead a tear
And a smile of golden hope.

CONSTITUTION
OF THE
PHILADELPHIA ALUMNI ASSOCIATION
OF
LAFAYETTE COLLEGE.

ARTICLE I.

NAME AND OBJECT.

Section 1.—This organization shall be known as the PHILADELPHIA ALUMNI ASSOCIATION OF LAFAYETTE COLLEGE.

Section 2.—The object of this Association shall be to maintain union and sympathy among its members, to secure acquaintance with the record of each of the men of Lafayette, and to promote the prosperity of our Alma Mater.

ARTICLE II.

MEMBERSHIP.

Section 1.—Any alumnus, or former student, of the College, and other persons having received honorary degrees from the

College, shall become members upon the payment of the annual dues.

Section 2.—The annual dues of members shall be three dollars.

ARTICLE III.

OFFICERS.

Section 1.—The officers of this Association shall be a President, Vice-President, Secretary, and Treasurer; and they shall perform the duties usually connected with such offices. The officers shall be members ex-officio of the Executive Committee.

Section 2.—The Executive Committee shall consist of five members, and shall be elected, together with the officers, at the annual meeting.

ARTICLE IV.

MEETINGS.

Section 1.—The Annual Meeting shall be held on the first Thursday evening of March, at such place as shall be determined by the Executive Committee.

Section 2.—Special meetings may be held at the call of the Executive Committee.

ARTICLE V.

MISCELLANEOUS.

Section 1.—At each annual meeting an Orator, Historian, and Poet shall be elected for the next annual meeting.

Section 2.—An ANNUAL, containing the minutes of the Association, abstracts of the addresses delivered at the annual meeting, a directory of the members, and other matters pertaining to the Association and College, may be published by the Executive Committee immediately after the Annual Meeting.

ARTICLE VI.

AMENDMENTS.

Section 1.—This Constitution may be amended, at an annual meeting, by the consent of two-thirds of the members present.

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“THE ANNUAL.”

BY

EL DORADO.

This year of Eighteen-eighty-eight,
We cheerfully inaugurate
THE ANNUAL, with Volume One—
Long live the work that's now begun!

May this Alumni magazine
Have strength and beauty—reign a Queen
In the Alumni College world—
And keep the folds of truth unfurled.

And may this winged messenger
Of news from our Alumni stir
Us all to do our very best
In Alma Mater's interest.

We now send forth THE ANNUAL!
Sincerely trusting that she shall
Be welcome at our Friendship's shrine,
Reminding us of “auld lang syne.”

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